

July 28
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Among other virtues the Church in its teachings should impress the duty of a law-abiding course; and the people should show forth the effect of such precepts in their probity as citizens of the nation and the community of which they are part.”—JAMES E. TALMAGE.

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Thursday, July 28, 1932

Price One Penny

JAMES E. TALMAGE

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

PROFESSIONALLY a scientist and a preceptor, with gifts and powers acquired by few, Dr. Talmage is also a writer and speaker of great ability and skill. He is an absolute master of English, both by pen and by tongue, and possesses a musical eloquence of marvellous fluency and precision. His style of oratory, though not stentorian is wonderfully impressive; his well stored mind, capacious memory, quick recollection and remarkable readiness of speech render him an ideal instructor in public and private.



JAMES E. TALMAGE

Such is the estimate of the historian, Orson F. Whitney, as recorded in Volume 4, *History of Utah*, thirty years ago.

This is an accurate appraisal of Dr. Talmage's ability—he is a scientist, a teacher, a writer and a speaker. Since the day this was written he has, with unusual diligence, pursued the tasks that have come unasked to him and has moved steadily forward adding to the list of academic

honours which he won early in life, and constantly contributed with his pen and tongue to the advancement of science, of education and of theology—his later life confirming all the bright prophecies that were made of him as a young man.

The historian speaks of him as a "scientist." While he was permitted to follow this line he made important contributions in various fields and early won international recognition for his work. He is scientifically minded and has stimulated interest in scientific study through his original work and through his ability to present and to popularize the subject. He was the first to establish courses in domestic science and agricultural chemistry in the intermountain West. Under his direction the Deseret Museum was made a large and influential institution.

He is a teacher of extraordinary ability—always in complete mastery of his subject, fascinating and inspiring in his presentation, exacting but reasonable in his requirements, constantly stimulating his students to great endeavour—he is an "ideal teacher."

He has majored magnificently as a writer and a speaker and will best be known to coming generations through his writings, but remembered best by the present generation for his eloquence as a speaker. There is indeed a "musical eloquence" about his speaking which gives to it a fascinating and persuasive quality rarely surpassed. He has spoken before congresses and colleges, from the pulpit and the platform, on the streets and over the air and with impressive effect.

Would it not be interesting to speculate just where his splendid abilities would have taken him in any one of several fields of endeavour had he chosen to follow them? His father and his grandfather were medical men, and he had a predilection for that profession, and had he followed it would, undoubtedly, have become a renowned physician.

Any one acquainted with his capacity, his resourcefulness, his readiness in debate and his ability as an advocate would at once accord him an eminent place among the great jurists and lawyers of his time had he elected that profession. Both of these fields were very alluring in the days of his young manhood and would have brought to him worldly preferments and emoluments out of all proportion to anything he received. He would have gone to great heights in journalism or won distinction on the lecture platform.

The question naturally arises—what determined his course? What led him to choose the major work of his life? The answer is easy to one acquainted with him. He has always sought divine guidance and the counsel of his brethren in making important decisions, and has followed the counsel given without question or hesitation and with ultimate joy and satisfaction.

Dr. Talmage is deeply religious and has always been active in the

Church. Since December 8th, 1911, when he was set apart as one of the Council of the Twelve, he has devoted himself almost exclusively to his ministerial duties and has given a service distinguished for its scholarship and consecration. His life has been an example and an inspiration to young people who have looked to him with pride and admiration.

He has, with learning and with logic, defended his faith at home and abroad and expounded the doctrines of the Church with a clearness and cogency unsurpassed. James E. Talmage will go into history as one of the ablest and most brilliant advocates of "Mormonism." In this work he has found lasting satisfaction and made the supreme contribution of his life; without question it is greater and more fundamental than anything he might have done in other fields.

James E. Talmage was born in the little town of Hungerford, Berkshire, England, September 21st, 1862, and came with his parents to this country arriving in Salt Lake City in June, 1876. The family became established in Provo, and James entered the Brigham Young Academy at the opening of its first regular academic year. In his native land he was a diocesan prize scholar at twelve years of age. At fourteen he entered the Brigham Young Academy and came in contact with Karl G. Maeser, who was not slow to discover that this English boy possessed superior possibilities. The fifty-five years which have passed since he enrolled in that institution have verified all the hopes and anticipations held out by Dr. Maeser concerning this boy. Among the thousands of students who have registered in that institution since its establishment we do not call to mind any one more highly endowed than he is. His mind, luminous and absorbent, coupled with his matchless industry, very early in life won for him a proud place among the scholars and leaders of his time.

His contact with Karl G. Maeser was a fortunate and happy one, for Dr. Maeser was indeed a technician in the fine art of character building. There was a lofty idealism about him, and a rational and enlightened faith permeated all he said and did. This had a deep and permanent influence upon the life and character of Dr. Talmage. Although the academy was in those days small and financially poor there was something great about it, the soul, the atmosphere of the institution radiated to every city and hamlet of the Church, carrying the name and fame of Karl G. Maeser, James E. Talmage and others.

In June, 1879, he was graduated from the Normal department of that institution, the highest in his class, and in his seventeenth year he was employed as a regular instructor there, teaching Elementary Science, Latin and English. He taught full time and received for his services the munificent sum of \$3.00 per week, or \$120.00 for the school year. The second year his pay was

increased to \$5.00 per week. That was before the days of depression.

Before entering the services of his Alma Mater he was offered a responsible and a highly remunerative position, for those days, in the public schools of Provo. He needed money and needed it badly, and was in grave doubt as to just what would be the best thing to do. Following his usual custom he sought divine guidance. Retiring to a secluded place in a nearby canyon he prayed with all the fervour of his soul for wisdom to guide him in his decision and received a clear and satisfying answer to his prayer, after which he went cheerfully to work in the Academy not knowing what the remuneration would be. And so all his life he has had the humility and the faith to seek light from this divine source. The current of his religious life runs deep and still and strong. He has never drifted from the moorings of his early faith, which is childlike and beautiful. His life furnishes many illuminating and faith-promoting lessons.

When asked—"When and where did you receive a testimony of the Gospel?" He answered:

That I do not know, I believe I was born with it as I belong to the third generation of Talmages in the Church. My paternal grandparents, James Talmage of Ramsbury, Wiltshire, England, and his wife, Mary Joyce of Hampshire, England, were the first, or among the first, to join the Church in that part of England. My father, James Joyce Talmage, and my mother, Susannah Preater (Talmage) became members of the Church before I was born. They were active and devoted members.

Continuing he said:

Though I seem to have been born with a testimony yet in my early adolescence I was led to question whether that testimony was really my own or derived from my parents. I set about investigating the claims of the Church and pursued that investigation by prayer, fasting and research with all the ardour of an investigator on the outside. While such a one investigates with a view of coming into the Church if its claims be verified, I was seeking a way out of the Church if its claims should prove to me to be unsound. After months of such inquiry I found myself in possession of an assurance beyond all question that I was in solemn fact a member of the Church of Jesus Christ. I was convinced once for all, and this knowledge is so fully an integral part of my being that without it I would not be myself.

On June 15th, 1873, he was baptized and confirmed a member of the Church by his father. His baptism took place under circumstances of the most extraordinary character, as published in the *Era*, Volume 25, p. 675. He was ordained a deacon, teacher, elder, high priest and apostle successively.

In conversation, he said:

Every call I have received to office in the Priesthood has come to me because some one was needed to fill a particular place, and was in no

sense a matter of advancement or honour to myself as an individual. The greatest joys of my life have come to me through activities in the Church, and these have been the activities of a member rather than an officer. Early in life I realized that I would have to live with myself more than with anybody else, and I have tried to so live that I would be in good company when alone.

After concluding to devote himself to education he laid plans for taking a college course and thus better prepare himself. Many of his brethren to whom he looked for advice warned him against this, feeling that it would jeopardize, if not destroy, his faith to go away from home to college. He finally asked advice from President John Taylor, and with reference to this visit Dr. Talmage said :

I have often marvelled at the kindness and condescension of President Taylor in spending nearly two hours with me. In the course of our conversation he inquired into my work and plans. He advised me strongly to enter a University in the East and, to my grateful surprise, laid his hands on my head and blessed me for the undertaking. The blessing thus pronounced has been realized in both spirit and letter.

In 1882, Dr. Talmage entered Lehigh University, Bethlehem, Pennsylvania, as a special student, and passed during his single year of residence, nearly all the requirements of a four year course and was later graduated from that institution. While a student there he was offered a position as laboratory assistant which carried a salary sufficient to meet his needs for the next year. This was a distinct recognition of his ability. He declined this offer and went to John Hopkins' University at Baltimore, Maryland, where he specialized in chemistry and geology. Here again he won recognition and the most enticing prospects were held out to him.

He was called home to resume his work in the Brigham Young Academy and responded to the call. Here he served as Professor of geology and chemistry, with varied activities in other departments. While still of the faculty he was elected a member of the board of trustees of the Brigham Young Academy. During his residence in Provo he served successively as city concilman, alderman and justice of the peace. His services were now eagerly sought and many opportunities were open to him.

He was President of and Professor of chemistry in the Latter-day Saints College, 1888-93; President of and Pofessor of Geology in the Univerity of Utah, 1894-97. In the last named year he resigned the Presidency but retained the chair of geology, and ten years later (1907) he resigned this professorship to follow mining geology.

In 1891 he received the degree of Bachelor of Science, and in 1912 the degree of Doctor of Science from Lehigh University. In 1922 he received the honorary degree of Doctor of Laws from

the University of Utah and from the Brigham Young University. He belongs to many learned societies and has travelled extensively in scientific pursuits.

For many years he has been a Fellow of the Royal Microscopical Society (London), Fellow of the Royal Scottish Geographical Society (Edinburgh), Fellow of the Geological Society (London), Fellow of the Geological Society of America, Fellow of the Royal Society of Edinburgh, Associate of the Philosophical Society of Great Britain, or Victoria Institute, and Fellow of the American Association for the Advancement of Science.

His connection with these societies has given him a standing and recognition among men of great influence which could not be secured in any other way, and he has used this for the advancement of the Church and it has meant a very great deal. This was conspicuously the case while he presided over the European Mission (1924-28).

As a result the attitude of the newspapers throughout England was entirely changed. In this way Dr. Talmage has been able to give a service which probably no other man thus far has been able to give.

If this article were devoted exclusively to his educational and scientific achievements it could scarcely catalogue them in the space allotted.

In addition to all of this he has written extensively on theological and scientific subjects. Among his writings are: *First Book of Nature*; *Domestic Science*; *The Great Salt Lake—Present and Past*; *Tables for the Blowpipe Determination of Minerals*; *An Account of the Origin of the Book of Mormon*; *The Articles of Faith*; *The Great Apostasy*; *The House of the Lord*; *The Story of Mormonism*; *The Philosophical Basis of Mormonism*; *The Vitality of Mormonism*; *Jesus the Christ*; *Sunday Night Talks by Radio*.

To get a correct estimate of the character of Dr. Talmage one must know something of his domestic life. One discovers the same capacity for always doing the fitting and appropriate thing at home, as elsewhere, and doing it in an original and superior way. When the record of his life is written one of the most charming and fascinating chapters will be the one narrating the little things of his home life—things which contribute so much to the joy and satisfaction of living. There are intimate letters to his children and grand-children, on occasions such as their baptisms or birthdays accompanying some appropriate gift. These letters reveal the tender side of his nature, and he has a very tender nature. The care which he has taken of his children in their infancy and in sickness is not only scientific and efficient but soulful and tender.

Forty-four years ago this June he married Mary May Booth, a daughter of Richard Thornton Booth and Elsie Edge Booth of Alpine, Utah, a most sympathetic and companionable woman of

transparent honesty and of unusual intellectual capacity, who seemed to complement almost perfectly the life of her distinguished husband. That she has kept abreast of affairs and combined home-making with successful and valuable public and Church service is attested by her excellent work in the European Mission during her sojourn there with her husband, her thirty-eight years of helpful service on the General Board of Young Ladies' Mutual Improvement Association, and other similar work. This union has been blessed with eight children, seven of whom survive, all born in Salt Lake City—Sterling B., Paul B., Elsie, James K., Lucile, Helen May and John B. Talmage. It is an unusually talented family.

His love and admiration for the woman whose wisdom and companionship have meant so much to him, his affection for his children and his solicitude for their welfare, is recorded in a correspondence which, we venture, will some day be found among the most precious and delightful things he has written. We are permitted to use a letter written from Siberia nearly thirty-five years ago:

For Elsie, in Mamma's care.
Kychtyn, Siberia, Russia-in-Asia.

August 16, 1897.

Elsie, My Darling Daughter:

A father's fondest greeting to you on this the first recurrence of your natal day. Such I send to you from the plains of the far East, from the Steppes of Siberia. I write in the light of the early dawn, at an hour which to you on the opposite side of the earth is the same Sabbath hour at which one short year ago, you came to gladden our hearts, and to call forth our prayers of thankfulness; the hour at which your sweet mother reached the depths of the shadowy valley known as the Valley of Death, whither she had fearlessly gone to find you, my child. But the great Father, who is your parent as He is ours, guided and guarded her through the threatening darkness, and led her along the rough path of painful recovery, until she emerged from the pain and the travail, once more a sanctified mother, with you, my Darling, an added jewel to her crown.

May the one completed year of your life be the first of many, each bringing increasing wisdom and growing goodness in the service of our God. May the blessings pronounced upon you by the power of the eternal Priesthood be realized in all your life and work. May you live to be a sisterly guide to your brothers' feet, and a comfort to the mother whom God has given to you and to me. And in the Lord's due time may you be crowned an honoured mother in the House of Israel. Peace, happiness and the love that knoweth naught but good, be yours, my darling and my pride.

Affectionately
Your father.

I send you blossoms, leaves and ferns, gathered for you on the slopes of Songomak.

(Continued on page 473)

THURSDAY, JULY 28, 1932

EDITORIAL

“HILL TOWNS”

MANY of the famous hill towns of Italy, reminders of an age now happily past, lie between Florence and Rome. The country is rolling; the road dips into small valleys, climbs smaller and encircles higher hills. Clusters of houses and cluttered towns crown the larger, higher hills.

The little village of San Gimignano, an excellent example of the hill towns, now preserved as a national monument, crowns the summit of a steep hill. The surrounding country is a garden of olives, grapes, grain and vegetables, cultivated by the people of the town. Old houses from early medieval times, narrow streets a few feet wide, the inevitable cheerless church, the intact city wall, the absence of the modern comforts of civilization—these take the visitor back through the centuries.

San Gimignano is particularly noted for its twelve high towers rising far above the highest houses, watch towers of feudal days which by some chance have been preserved. They form a skyline against the Italian blue worthy of New York.

Evidences of the cruelty of the middle ages, through which humanity has broken into the enlightened present day, are readily observed in the hill towns. For example, at San Gimignano one road climbs the hill, but it forks within the gates, one for the patricians and lords through the main street and square, the other, hugging the town wall back of the houses, for the common people to follow. The common man, in the day of the hill towns had but one right: to obey the ruling class, and to help the robber baron to live in luxury. The noble and the priest had as their inherent prerogative the right to keep the common man far from the opportunity to rise to better things. There could be no progress under such domination. Advancement, development demand that men be free to think, speak and act within the limits set by the community, not by self-appointed rulers. Equality among men must prevail. There must be one road for all to tread.

The emancipation of the common man, though not yet complete, has brought to pass great changes for good upon earth. Science, art, literature and sound government have prospered as human liberty and equal rights have become established. The process of liberalization is still going on, for in several human concerns attempts continue to be made to fetter men with superstition and blind obedience.

This is a certain test by which the Church of Christ may be

recognized. Within the true Church of the Saviour of mankind, every man has equal opportunity to learn, to act, to serve and to achieve. The government of the Church rests upon the common consent of its members; and the members, all of them, are expected to perform the necessary work within the Church. Hence, all men hold the Priesthood, intelligence is the basis of faith, the common, equal good is the concern of all; and the highest destiny is attainable by every person.

The Church of Christ has but one road for all to travel and its members have the unquestioned right of self-expression and growth.—W.

WANTED.—The following single copies of the *Millennial Star*: No. 1, Volume 91 (1929); and No. 12, Volume 89 (1927).—Address 43 Tavistock Square, London, W.C. 1.

JAMES E. TALMAGE

(Concluded from page 471)

This daughter, Elsie Talmage Brandley, associate editor of *The Improvement Era*, referring to him, said:

From the earliest memory of his children James E. Talmage was a man who "knew everything," and could explain most of it in a way to be at least partially understood by immature minds. Questions as to what thunder is made of, where water comes from, how high the sky is and why it is blue, and numerous others of similar character were never met with a weary "Do be quiet." Always there was a carefully worded explanation which helped to clear up the puzzle.

To children this was a boon. Confidence in the clear understanding of their father and his ability to make things plain to them was a strong part of the feeling which his sons and daughters held for him.

Strange and fascinating little bugs were shown to them through a microscope, queer things from strange lands and unfamiliar parts of their own, ore in which could be seen glints of precious metals, specimens of crystals, rocks, lime formations and other unusual, though natural peculiarities, all were regular parts of the hours which this man spent with his family.

Later the certainty that he could explain problems and make them simple carried over into fields other than the physical and geological. Questions of a more vital nature were propounded and clarified—questions of life and death, of where people came from and where they were going, of how to find the true values of life. Implicit faith in his answers helped them to take the ideas explained and weave into their adolescent philosophy. Some of these children, now grown, feel that no problem can present itself which cannot be met satisfactorily by the man who has never failed them when they needed help—their father.

The breadth of his interests, the reach and penetration of his

mind, the capacity of his memory, his matchless industry, the felicity with which he expresses himself, make him delightfully companionable any time or any place and at the same time give him an accuracy of thought and a directness of action that accounts, in part, for his prodigious accomplishments. He does more than is humanly possible for most men to do. He has been known to work all night and go to his regular task in the morning without rest or relaxation, and so his achievements are not due entirely to an imperial mind but to the determined will to work. He produced his greatest work, *Jesus the Christ*—writing all the manuscript in long hand, proof read and issued it from the press in less than a year. At the same time he carried on much of his regular work.

On September 21st next, he will be seventy years of age—while presiding over the European Mission he met with an accident which injured his knee—otherwise he is in sound health, his mind keen and vigorous and working at high speed.

Dr. James E. Talmage has a superior intellect, a pure and a contrite heart, a radiant faith, a sane and lofty idealism, a clear understanding of the meaning and purpose of life. He has achieved splendidly in the world. His life reflects credit upon his name and his people and has added strength and majesty to the great Church to which he has given a consecrated allegiance.—(Published in *The Improvement Era*, July, 1932.)

HISTORY OF FAST DAY

THE Fast Day observance of the Church is one of the most unique and attractive practices in its history. Much has been said and more will continue to be said about proper methods of observance and the duty of the saints in the payment, for the relief of the needy and worthy poor, of the cost of meals gone without in fasting.

One part of the Fast Day that is seldom brought to light is its history.

Contrary to what some people might expect to find, the earliest Fast Days observed by the membership of the Church did not have the donation of funds for the care of the poor attached to it. This practice was introduced later, at a time of great need.

One of the earliest references to Fast Day in the Church is contained in Volume 5 of the *Historical Record*, in which it is stated:

Besides being devoted to general meetings for worship and celebration of the Lord's Supper every first day of the week, the Temple (at Kirtland) was occupied by crowded assemblies on the first Thursday in each month, that day being observed strictly, by the Latter-day Saints, as a day of fasting and prayer. These, called fast meetings, were hallowed and interesting beyond the power of language to describe.

Many, many were the pentecostal seasons of the outpourings of the Spirit of God on these days, manifesting the gifts of the Gospel, and the power of healing, prophesying, speaking in tongues, the interpretation of tongues, etc.

The article continues to tell that Joseph Smith, Senior, Patriarch of the Church, officiated at these meetings, often arriving at the Temple before day-break to offer up his prayers and await the coming of the people, strictly disciplining himself in the observance of fasting, as not even to wet his lips with water until after the dismissal of the meeting at 4 p.m.

Fast Days then as now were accompanied by prayer, and the people at these meetings were given the liberty of expressing the goodness of the Lord unto them and of bearing witness to Him, just as do the testimony meetings of the Church to-day.

The history of the Church contains frequent mention of special occasions of fasting and prayer for the accomplishment of certain objectives and for the reception of special blessings. Among these is a special Fast Day in Nauvoo, Tuesday, January 17th, 1843, appointed "as a day of humiliation, fasting, praise, prayer and thanksgiving before the great Eloheim," for the deliverance of the Prophet Joseph Smith.

Again on July 14th, 1850, a day of fasting and prayer was observed to stay the cholera in the saints' camp.

Just how regularly Fast Day was observed and when it was first observed and when it was first held is difficult to ascertain, although there is ample evidence that it was a regular observance in the earlier settlements of the saints.

Despite the many references in the early Journal Histories of the Church to Fast Day and its observance, there are only a few mentions of the practice of giving donations to the poor in this connection, although the history of the Church throughout often mentions efforts of the saints to take care of the poor among them.

Two special references to donations for the poor in this connection with fast offerings are found in the Journal History of the Church.

One of these is for Thursday, May 15th, 1845. It states:

This was Fast Day in Nauvoo (another evidence that fast day was a regular observance) all works were stopped. Meetings were held in the several wards and donations made to the bishops for the poor, enough was contributed to supply the wants of the poor until harvest.

The second reference is more specific than the first. It is in connection with a special day of fasting and prayer set for Friday, April 27th, 1849, for the saints of Pottawattamie county, Iowa, and all elsewhere who might be so disposed.

This Fast Day proclamation, signed by Orson Hyde, George A. Smith and Ezra T. Benson of the Council of the Twelve Apostles, stated:

On the day of your solemnities, let every countenance be cheerful, and between this time and that, let every person lay by something for the poor. The fast that the Lord appoints, is "To deal your bread to the hungry, break every band, and let the oppressed go free.

Let your gifts and offerings for the poor be brought to your meetings on the day of your fast, and placed in the hands of your bishop, presiding elder, or in the hands of any other person whom you shall appoint to receive and distribute them.

Should there be any difficulty in any branch of the Church, let it be settled on the day of your fast, if not sooner—let every member of the Church repent for him or herself and not for another. Let manual labour cease, and let everyone who has named the name of Christ offer up his, or her, most solemn prayers and sanctify your devotions by liberal offerings to the poor and needy. "Blessed is he that considers the poor, the Lord will deliver him in time of trouble."—David.

Throughout the Church at the present time a Fast Day is observed each month, on the first Sunday. At that time members of the Church, abstaining from at least two meals gather at a special Fast Day service known as Fast Meeting.

Here they partake of the Sacrament, and then are permitted to bear testimonies of the truthfulness of the Gospel and the good of God to them. They are also asked to contribute the cost of these two meals to a fund for taking care of the poor and needy of the ward. It is explained that if this observance is honestly adhered to, sufficient funds would result to take care of all the worthy poor and unemployed of the Church even in such times as we are at present going through.

As can be seen in the foregoing, Fast Day was not always observed by the Church on Sunday. This day, the first Sunday of the month, was so given to the saints by the general authorities of the Church, November 5th, 1896, and the first Sunday thus observed was December 5th, 1896.

Prior to that time the first Thursday of every month was the Fast Day.

We are told by President Brigham H. Roberts in an address at the April conference of 1913, and again in his *Comprehensive History of the Church*, Vol. 4, page 109, that the regular Fast Day observance was begun in 1855 because of the famine that existed in the Great Salt Lake Valley through drought and grasshoppers.

President Roberts writes :

The crops were well nigh destroyed and the people had to be put again on rations, as in the earliest years of their experience in these valleys. Those who had been provident and careful of their means, and were blessed with means, had to share with those who had not. This calamity of drought and grasshoppers was followed by a severe winter in which much of the stock of the people was destroyed and then, while they were distressed in this way the responsibilities of the people increased by an unusually large immigration into these valleys, both of our own people and the passing immigrant companies on their way to

California, with whom the Latter-day Saints always shared their pittance. To meet the very great demands of charity upon the Latter-day Saints in those trying years, our Fast Day came into existence; the servants of the Lord instituted the first Thursday in every month as Fast Day, with a view to taking what was saved by this sacrifice and minister unto those who otherwise would be in want. This plan of meeting the emergency became an institution.

This plan was successful then, has been successful since, and will no doubt be successful in these trying times.—(Published in *The Deseret News*, June 25th, 1932.)

SHOPPING FOR RELIGIONS

ELDER CYRIL A. LINFORD, NEWCASTLE DISTRICT

IN the great market of life it is possible to buy almost anything one may desire. One day as I was wending my way through one of its numerous streets I came to a shop where religions were sold. The shop had at one time been very well patronized by even the best people, but since religion had become relatively unpopular the shop was having a difficult time to pay even its up-keep expenses.

Being curious, I entered the establishment in order to have a look around. A cursory glance disclosed the fact that there were a multitude of religions on display. There were some offered by men, some by women, some by nations. They all had fine attributes but varied in scope and doctrine. I even went so far as to price some of them and found that even the cheapest were very much worthwhile and offered a semi-philosophy for temporal life. However, at the same time they obviously had many flaws connected with their beliefs and practices.

The shop keeper finally called my attention to one religion which I had not noticed before. He said, "This is the finest and most enduring religion that I have. It was put on the market by the Only Begotten Son of God. It is called the Church of Jesus Christ of Latter-day Saints, and there is none other like it, although we have many counterfeit imitations. I have handled it for years and no really intelligent and well-informed buyer has ever complained about its plan of salvation, its claim to authority or its philosophy of eternal life. It embraces all truth, scientific, political, religions and spiritual. As a matter of fact I have never found a flaw within it. There is not much market for it to-day because people will not pay the price, which, unlike that of other religions, does not fluctuate with the demand, but is always the same."

I became very interested in this religion because it was so simple and yet so beautiful. Kindness, charity, love, obedience

and affection seemed to be its outstanding points. I began making diligent study of the other religions, examining each with minute care. The Church of Jesus Christ was the only one that contained all the principles of truth and eternal life as far as I could ascertain, and of course my religion must contain both of these, because I had made truth my ideal and eternal life my goal.

Finally, I made up my mind to pay the required price, so a contract was drawn up and I entered into the covenants. This contract calls for faith; repentance, not just forsaking sin, but living a clean, constructive life twenty-four hours each day; baptism, and the laying on of hands for the gift of the Holy Ghost. If I can only live these principles for the span of mortal life I am promised eternal life in the presence of the Father. What more generous contract could anyone ask for?

My experience so far in trying to live the Gospel I have acquired, has taught me one valuable lesson, and that is, that in order to get real value the price must be paid. Experience and reason teach any earnest investigator that there can only be one divine Church. Do not hesitate to "pay the price."

TWO CONTRARY LAWS

LOUIS PASTEUR

Two contrary laws stand to-day opposed: one law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labour, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—(Excerpt from address delivered at the opening of the Pasteur Institute.)

CHURCH WIDE NEWS

MEMBERS OF THE CHURCH were urged to pay a full tithing as the only sure means of alleviating the many economic difficulties confronting them, in an address delivered by President Heber J. Grant at the Salt Lake Stake quarterly conference, June 19th.

RICHFIELD THIRD WARD CHAPEL, situated in Richfield, Utah, has been extensively remodeled, and was dedicated by President Heber J. Grant, June 26th. The renovations were completed at a cost of £3,250, which has been paid for by the ward membership within the last year and a half.

ELDER JOHN S. MAGLEBY, former president of the New Zealand Mission, recently returned to his home in Salt Lake City, after serving a term of four years and four months in the field. During his stay in New Zealand the Church membership increased 1,350, making a total of 8,000 saints now residing there.

FROM THE MISSION FIELD

Transfer: Elder Henry Groom was transferred from the Newcastle District to the Birmingham District, July 4th.

Transfer and Appointment: Elder Russel S. Ellsworth was transferred from the Nottingham District to the British Mission Office, July 8th, to succeed Elder Perry L. Watkins as M. I. A. Supervisor and B. M. A. Chairman.

Arrivals and Assignments: The following missionaries arrived in the British Mission, July 4th, aboard the *Leviathan*: Harvey F. Freestone, Matthews Ward, Los Angeles Stake, assigned to the Hull District; Emerson Lindsay, McKinley Ward, Grant Stake, assigned to the Leeds District; Hugh D. Higgins, Parley's Ward, Granite Stake, assigned to the Welsh District; Barrett F. Pulham, Jr., Liberty Ward, Liberty Stake, assigned to the Birmingham District, and Robert H. Booth, Spanish Fork Third Ward, Palmyra Stake, assigned to the Newcastle District.

Releases and Departures: The following missionaries have been honorably released from their labours in the British Mission: Elder Rulon T. Jeffs of the London District and Secretary of the British Mission, released July 29th, and will sail on the *Bremen*, July 29th; Elder A. Lee Brown of the London, Newcastle and Leeds Districts, released July 10th, and will sail on the *Manhattan*, August 25th; Elder Moroni H. Brown of the Nottingham and Liverpool Districts, released July 10th, and will sail on the *Manhattan*, August 25th; Elder Perry L. Watkins of the Nottingham District, B. M. A. Chairman and British Mission M. I. A. Supervisor, released July 25th, and will sail on the *Leviathan*, July 30th; Elder Paul H. Morton of the London, Nottingham and Scottish Districts, released July 1st, and will sail on the *Bremen*, August 22nd.

Doings in the Districts: *Birmingham*—Boat-riding, swimming, games, and delicious refreshments were the attractive features of the annual outing of the Nuneaton and Rugby Branches, conducted near the town of Warwick, July 2nd. The outing was arranged mainly in the interest of the primary children, many of whom were not members of the Church.

Sheffield—All four branches of the district participated in a large inter-branch M. I. A. competitive social held in the Sheffield chapel, July 2nd. Considerable talent was displayed in all the various activities which

included: drama, debate, public speaking, poetry and various musical numbers. A close decision was rendered in favour of the Sheffield Branch representatives. Auxiliary Supervisors E. Wendell Stringfellow and Sister Rose B. Bailey arranged the successful programme.

LITTLE WORDS

It's just the little human touch
 That makes the game worth while,
 The little helpful words of praise,
 The small and cheery smile.
 Though success crown your efforts and
 You're near the higher peak—
 The Lord be thanked for kindly words
 Men did not fear to speak.

When troubles daunt and sorrows sway,
 And all the world is wrong,
 When sunshine is obscured by rain,
 And silent is all song,
 It's mighty hard to pull ahead
 When hope is almost gone,
 But little words like these have helped—
 "Good work, old man, keep on!"

It does not take much time to say
 A word or two of praise,
 And yet uncounted worth is there
 To help through cheerless days.
 And oh, the hearts that have gained hope
 When life was drear and bleak,
 From kindly words, and cheering words
 Men did not fear to speak.

EDMUND LEAMY.

DEATH

KERR—Brother John Kerr of the Edinburgh Branch, Scottish District, passed away April 23rd, as a result of heart failure, at the age of fifty-five. Interment was in the Dysart Cemetery.

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